

# The Relevance of Swami Vivekananda's Karma Yoga in Building The National Consciousness

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## ABSTRACT

If the youth today would read and understand the Karma-Yoga of Swami Vivekananda, the miracles that we expect and dream for a nation won't be 'an impossible' to achieve. This paper will try to explain the relevance of Swami ji's Karma Yoga. The Karma-Yoga of Swami ji greatly impacted, not just the layman but the great leaders as well. No doubt in saying that Mahatma Gandhi was highly influenced by his teachings and said, "If Vivekananda were alive it would have been a great help for their national awakening. However, his spirit was amongst them and that they should do their best to establish swaraj."

The word "karma" is originated from the Sanskrit term "kri," which means "to do," according to Swami Vivekananda. It might refer to the results of the previous activities that were the reasons in terms of metaphysics. Merely said, we are attempting to comprehend our conduct through his Karma-Yoga. He stated that knowledge is what mankind seeks to achieve. The purpose of a man's life cannot be delight. The eastern worldview includes this as one of its ideals. Man must realize that happiness and pleasure are transitory. An individual can never really be happy if he spends his life pursuing these ambitions. All of the suffering in this world is a result of our ignorance, which leads us to pursue pleasure. Delight and suffering, in Vivekananda's opinion, are the finest instructors. Both teach us equally. It is possible to learn both from positive and negative when it comes to education. According to Vivekananda, as delight and grief pass through our consciousness, they leave diverse imprints on it. The sum of these imprints is what is referred to as our "character."

**Keywords:** national consciousness, Swami Vivekanand, Karma-Yoga, relevance

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## INTRODUCTION

This paper will discuss the relevance of Vivekanand Karma-Yoga. In this paper, we'll demonstrate how a man who is stable and strong morally can also be strong in all other areas if he chooses. Even physical needs cannot be adequately met until a person has developed sanctifying grace. Intellectual support comes after spiritual support. The gift of wisdom is much more valuable than the gifts of food and clothing; it is even more precious than giving a man life since wisdom is what gives a man actual life. Wisdom is life; ignorance is death. If life is lived in the darkness, stumbling through

misunderstanding and suffering, it is of very little worth. In an age when the youths are struggling in darkness, not understanding the true value of knowledge Vivekananda's teachings appear as light to show the right path to the astrayed minds. In accordance with the Sāṅkhya school of thought, according to Vivekananda, there are three forces that make up nature: Sattva, Rajas, and Tamas. These are what we would refer to as balance, dynamism, and resistance as they appear in the material realm. We find the somewhat typical manifestation of all these different energies in all of creation, including in animals, plants, and people. The equilibrium of it is taught to lead a conventional, global morality through Swamiji's Karma-Yoga.

## **Karma-Yoga**

### **Karma In Its Effect On Character**

The most immense force that a man must contend with has to do with how karma affects his character. Man is sort of like a centre that draws all the energies of the cosmos to himself, blends them all there, and then releases them all out again in a powerful stream. The actual man is such a central hub, the all-powerful, the omniscient—and he attracts the entire cosmos to him. Both positive and negative aspects, suffering and delight are rushing into him and adhering to him. He creates the powerful channel of tendency known as persona out of them and directs it forth. He has the ability to pull anything to him and also has the ability to toss it away. All of the activities in global civilization, all of the movements we observe in the world, and all of the creations we see in front of us are only the expression of human mind and volition. All of these things—whether they be tools, buildings, fleets, or warriors—are just the result of human volition, which is fueled by character, that is established by Karma. The embodiment of the will is like Karma. The world has created many strong-willed individuals, but they have all been extraordinarily labor-intensive individuals who have tremendous spirits and wills that are strong enough to topple whole galaxies. We know the identities of their ancestors, thus a will as vast as that of a Buddha or a Jesus could not be attained in one life.

### **Each Is Great In His Own Place**

Every individual must adopt his own vision and work towards attaining it. Instead of embracing other men's objectives, which he would never aspire to achieve, it is a more certain approach to progress. Take a young child, for instance, and assign him the immediate duty of walking twenty miles. Either the infant dies, or one individual in a thousand crawls the twenty miles, arriving at the destination worn out and nearly dead. That is similar to how we often strive to transform the world. In every community, men and women must have diverse ideas since no two people can be of the same mentality, intelligence, or ability to act. We have really no right to criticize any ideology. The oak tree's standard should not be used to assess the apple tree, and vice versa. You must use the apple criterion to evaluate an apple tree, whereas the oak tree has its own criteria.

The design of creation is unity in diversity. Despite the differences between men and women on an individual basis, they are similar overall. Men and women are intrinsically different from one another in terms of their particular personalities and social strata. As a result, we shouldn't hold them to the same standards or expectations. Such a path simply results in an artificial conflict, which makes man despise himself and prevents him from being pious and virtuous. It is our responsibility to support each person in their quest to achieve their highest ideal while also working to bring that

ideal as close to reality as feasible. The hardest thing in the world is to labor without caring about the outcome, to help a person without considering that he should be thankful, to do good deeds without considering if they will bring you name, renown, or even nothing. When the public honors him, even the most blatant coward turns heroic. The ultimate sacrifice a man can make is to consistently do well without thinking about the approval of others.

### **The Secret Of Work**

Tangible assistance by itself cannot end the world's suffering. These bodily wants and sufferings will always exist until man's mentality changes, and also no levels of physical assistance will ever fully alleviate them. Making humanity clean is the only way to solve this issue. All evil and unhappiness we observe originate from ignorance. The world's pain will end when mankind have access to light, are morally upright, spiritually mature, and enlightened, not before. The agony of man will endure until man's character changes, even if we turn every house in the nation into a charitable institution and cover the earth with hospitals.

The Bhagavad-Gita repeatedly states that we must all labor nonstop. Good and evil are inherent components of every effort. There cannot be any job that we undertake that will not result in some form of benefit someplace, and vice versa. We are told to labor continuously despite the fact that every job inevitably contains a mix of good and evil. Both good and evil will have their effects and create their karma. A good deed will have a positive impact on us; a poor deed will have a harmful impact. But the spirit is enslaved by both good and bad.

You now understand what Karma-Yoga means when it says to aid anybody without hesitation even when one is gravely ill. Never brag about your charitable donations to the needy or assume their thanks; instead, show your gratitude to them for presenting you with the chance to do so. Thus, it is obvious that maintaining a perfect family is far harder than maintaining a perfect renunciation; the genuine life of work is in fact just as tough as, if not more so than, the absolute actual reality of relinquishment.

### **What Is Duty?**

Duty is rarely enjoyable. The only time something easy application is when love greases the wheels; otherwise, there is constant friction. What other way would parents be able to fulfill their obligations to their kids, husbands to their spouses, and vice versa? Do we not encounter conflicts on a daily basis in our lives? Only love can make duty pleasant, and love can only shine in liberty. However, is it liberty to be a slave to one's emotions, rage, resentments, and many other trivial things that must happen daily in human life? Forbearance is the highest basic freedom in all of these minor turbulences that we encounter in life.

Chastity is the very first attribute in both a man and a woman, and it is exceedingly uncommon for a man who has wandered from the road to be reconciled by his wife who is kind, loving, and chaste. The situation is not quite that awful yet. Is it not fair that there are just as many violent and unclean women as there are violent and corrupt men? We hear a lot about cruel spouses and the impurity of men across the world. What degree of violence does purity and chastity not surpass? There is not a single guy, no matter how vicious, who will not feel an air of holiness in the company of a decent,

chaste wife who treats every man other than her own husband as her kid and who has the attitude of a mother towards all men. Similar to this, every husband should view every woman, aside from his wife, in the same way as he would his mother, daughter, or sister. Again, a guy who aspires to teach religion must see every woman as his mother and treat her as such at all times.

There is not a single guy, no matter how vicious, who will not feel an air of holiness in the company of a decent, chaste wife who treats every man other than her own husband as her kid and who has the attitude of a mother towards all men. Corresponding to this, every husband should view every woman, aside from his wife, in the same way as he would his mother, daughter, or sister. Again, a person who aspires to teach religion must see every woman as his mother and regard her as such at all times. The mother has the greatest position in the world because she is the only one who can teach and model the highest level of selflessness. All other forms of affection are inferior to a mother's love; only God's love is greater. The mother has a responsibility to put her children's needs ahead of her own. Instead, if parents are always putting their needs before those of their children, the relationship between them will resemble that between birds and their young, which do not recognize any parents once they have fledged.

### **We Help Ourselves, Not The World**

This science of labor has a lot of additional elements. One of them would be to understand the connection between mind and speech as well as what the power of language can do. Every faith acknowledges the power of the written word, and in some of them, existence itself would be considered to have originated from the written word. The Word is the manifestation of God's mind, and as God pondered and committed before He made the world, the Word was the source of all that was made. Our nerves lose their sensitivity under the pressure and rush of our worldly lives, and they stiffen. The more cynical we get as we age, the longer we live in reality, and the more things happen around us, the more likely we are to overlook them. But occasionally, human behaviour takes over, and we are compelled to question about some of these everyday events. Wondering is the first stage in acquiring insight. We may observe that sound representations play a significant role in the drama of human existence in addition to the higher philosophical and theological worth of the word. Assisting others and improving the world are part of our responsibility to others. Why ought we to improve the world? Presumably for the benefit of the world, but truly for our own benefit. The world should always be our first priority, yet if we think carefully, we may discover that it doesn't actually need our assistance. We must remember that the planet is not owed anything by us and that we are all its debts. Being able to do anything for the planet is a huge blessing for all of us. By assisting the world, we actually assist ourselves. The existence of a God in this cosmos is the second argument. It is untrue that the cosmos is adrift and in desperate need of assistance from people like you and me. God is constantly present there; He is unchanging, constantly active, and endlessly vigilant.

### **Non-Attachment Is Complete Self-Abnegation**

Karma-Yoga holds that no force in universe can prevent an action from producing its effects; it cannot be eliminated until it has done so. If you commit a bad deed, you must pay the price for it since there is nothing in this universe that can halt or prevent it. According to this, nothing in the cosmos can prevent my good deeds from producing advantageous outcomes. Nothing can stop or

stop the consequence of the cause; it must happen. A very interesting and important issue concerning Karma-Yoga now is whether or not our actions—both good and bad—are closely related to one another. We cannot draw a boundary and declare that something is only morally right or completely evil.

What constitutes the end of labor is the second thing to think about. In every nation, the great majority of people have the belief that there will be a time when everything in the world will be perfect and there won't be any more sickness, death, unhappiness, or wrongdoing. To motivate and inspire the uneducated, it is a really wonderful notion; but, if we stop to consider it for a second, we will discover that it is impossible.

### **Freedom**

Freedom cannot be found here; in order to obtain it, we must transcend the confines of this realm. Perfect balance, or what Theologians refer to as the peace that surpasses all comprehension, cannot be found in this world, in heaven, or wherever else our minds and thoughts can travel, our senses can experience, or our fantasies can conjure up. Since all such locations would be part of our cosmos, which is constrained by space, time, and causality, none of them could grant us that freedom. There might be locations that are more ethereal than our planet Earth, where pleasures may be keener, but even such realms must be in the cosmos and, thus, subject to the law. As a result, we must move beyond, and true religion starts when our small world stops. These minor pleasures, grief, and knowledge of things come to an end at that point, and reality sets in. We have no chance of even getting a glimpse of that limitless freedom beyond unless we give up our overwhelming commitment to this our fleeting conditional existence and the intense yearning for life. Therefore, it follows that there is only one way to achieve the freedom that is the object of all of humanity's highest aspirations, and that is by renunciation this tiny life, this tiny universe, this tiny earth, this tiny heaven, this tiny body, this tiny mind, and everything else that is constrained and limited. We will become instantly free if we let go of our connection to this little realm of the senses or the intellect. The only way to escape servitude is to transcend legal restrictions and causality.

### **The Ideal of Karma- Yoga**

Karma-Yoga is a religious and ethical philosophy that aims to achieve liberation via selflessness and good deeds. The Karma-Yogi is not required to adhere to any particular theory. He might not even believe in God, wonder what his soul is, or entertain any philosophical ideas. He must figure out how to achieve his unique goal of realizing selflessness. Every instant of his existence must be spent in realization because he must solve the same issue that the Jnani and the Bhakta applied their reason, inspiration, and love to by simple labor, without the aid of dogma or theory.

If we put our hands into the awful machinery that is the wheel within the wheel of this planet, as soon as we are discovered, we are gone. We all believe that we will be at peace after we have completed a certain task, but even before we complete one portion of that task, another is already waiting. This powerful, intricate world mechanism is dragging us all along. There are only two ways out of it: surrendering all worries about the machine, letting it go and take a back seat, and giving up our aspirations. Although it is relatively simple to say, it is practically never done.

### **Conclusion**

In this ideal of labor, a tough question surfaces. We must always be active and engaged in some sort of activity. We are unable to survive without employment. What then happens to the rest? Here is one aspect of the life battle that involves employment, which revolves quickly around us. The alternative is a serene, quiet renunciation, in which there is tranquilly all around, little commotion or display, and simply nature with its creatures, flowers, and mountains. Both of them are flawed individuals. A man used to isolation will be crushed by the world's swirling vortex if he comes into touch with it, just as the fish that lives in deep sea water breaks into pieces when brought to the surface because it is no longer supported by the water that had held it together. Can a guy who is accustomed to the chaos and the pace of life live peacefully in a calm setting? He is in pain and might perhaps go insane. The perfect guy is one who can discover the most intensive activity while also finding the desert's greatest calm and isolation in the middle of the most intense activity. He has discovered the art of self-control; he has self-restrained. He moves through a busy city's streets, but his mind is as quiet as if he were in a cave where no sound could disturb him. At the same time, he is always working hard. That is the goal of karma yoga, and if you've reached it, you've actually mastered the art of labor.

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